

M. 4. 11. 6

The gouernau
ce of good helthe, by the moſte
excellent phyloſopher Plutarche,
the moſte eloquent Erasmus
beynge interpreture.



Thou wylt repent that this
came not ſooner to thy hande.

2. 1.



The moone.

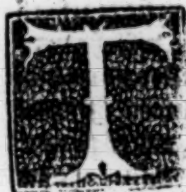
**[T]he argument of the
whole Boke.**

Here haste thou the moste excellent
Plutarcke (gentell reader) abryged
& for thy moste prosytc, deuyded in
to chapters: lyghely y thou mayest
knowe, the moste to be embraced comodities
of healesse, the lamentable and moste wretched
disquyetnes of diseases: with most pure reme-
dies of samill cost to repare health, and to keep
thy bodye in proportionate quyetnesse, what
estate soeuer thou be of.

**[T]he is a great conquerroure whiche sup-
presseth his lustes.**

2

ETo the excellent man Iohn yonge,
mayster of the Schole, Erasmus of
Roterodame, wytheth
healthe.



That I sende to so greate a
man such a scrole, I praye you
do not marueyll, for you know
this to be the nature of gyftes,
to be receyued as a tokē of loue
rather then to valewe the pryce. Moreover not
thyng can be ouer shorte to a man, that is so
fore occupied alway in the common weale of a
realme. I myght saynge in this, that in suche
a troublous and harde tyme, the thynges ap-
perteynyng vnto learnynge, ought brefely to
be composed. But with my wordes to polysthe
this my token fyrste it commeth from the tresu-
rye of Plutarke, by whom you knowe many
excellent thynges to be compyled, it is also yet
newe, and smelleth of the pryntynge howse.
Moreover ye wyll scarcely beleue, what paynes
I haue had herewith, not that Plutarke was
ouer harde, eyther in his style, eyther with then
fynyte heape of thynges, not expounded, but
moche more because that he is amongst other

A. H.

best

Best lerned, he hath of all other be moſte depra-
uydly handled. And as he is one moſt worthy
to be readde, ſo was he handled that no man
coude rede hym, ſo ſore haue I waſteled al-
moſte in euerye lynē with monſterous lyces, yf
you wolde knowe the argumente, he teacheth
you to knowe without medytynē, whiche way
to conſerue good health, whiche thyng as ma-
ny men ſette great ſtoꝛe by, yet knowe I none
more worthy to haue it then you, whiche ſo ſore
in al your ſtodyes endenour to auaunce the pu-
blyke weale, that a man may ſay, you were bor-
ne to your cōtrey, & not to your ſelfe, though he
he teachē this not ſo phyſyke lyke as doth Ga-
lyen, or Paulus Alegenita, yet more phyloſo-
phy call, this onely nowe remayneth, to put the
booke forth in to mennes handes, not onelye in
youre name the more to be embraiſed, but alſo
better ſyled then before he was, and ſo moche
more cōmendable, bycauſe he is more true, and
ſo fare you well at London, the kalendas
of January. Anno dñi. M. v. C. xlii.

**Hereafter foloweth the
fyſte Chaptyer.**

Of enuyous phisycians, that wolde
not haue any other to the parfet state
of helthe. The fyrste Chapiter.



Cod Lorde xensippus, howe as
frayde made you Glaucus & phi
sicion yesterdaye, which so sayne
wolde haue keppe a pbleme with
vs in phylosophy: I dyd neyther make hym af
frayed my frende Moschyon: neyther was he
desyrous to reaso with vs in phylosophy. But
rather I dyd conuey my selfe, fearynge to my
nyster occasyon to suche a quarrelling felowe,
so redy to fyghte. For the man in phisicke (as
Homere doth mencyon) one alone may be com
pared to many, but his mynde is scarfly quyet
towardses phylosophy. And as it is his maner
in disputacyon to be ouerquicke and enuyous,
so at that tyme with a moued stomake, thus ra
shely cryeng he came to ouercome vs, he sayde
it was an abhomynable acte, that we whiche
had confounded the termes of all sciēces, durst
enterpryse to dysput wha: sholde be good to
state of lyueng in preseruacyon & governan
ce of good healthe. Moreover he dyd saye that
the professyon of phylsophers, & phisycians
were

A.iii.

would be far bystant, as is the cost of the way
sea from the westmost parte of phrygia wher
of the proverbe speaketh, yea and many of our
sayinges, he dyd not dyligently way, and sad-
ly pondre. Yet not without prosyre repetyng
them, he taunted and broke them a sondre. Mos-
chion. But I xensippus, desyring, and sayne
wolde heare both those reasons and other also.
Xensippus. That is because you be even natu-
rally a phylosopher. Moschion, you wolde scar-
ly be well pleased with a ppylosopher, & were
not diligent in physyke, & suppose it vncowly
yf he shuld rather thinke it his office to be prac-
tised in the study of Geometry, Logyke, or mu-
syke, the to serche & endeuoure to knowe what
thyng he well or enyll disposed within his pro-
per household, that is to say in his owne body.
I thought a man maye perceyue greater audy-
ence to be wher more holy money is dyspersu-
ed to the multytude resortyng to loke vpon a
play, as was the fasshyon at Athenes, yet phy-
syke is surer amongest the lyberal scyences that
in excellente, pleasure, and dignyte it is to no
other inferiour. Wherefore he largely enticheth
his student with wholsomes of body, and pro-
spetous health. Wherefore it is vnseemly to ac-
cuse phylosophers, as who shuld say they passe
they

theyr bondes, yf they dyspute of those thinges
 whiche pertayne to good and perfectte healtbe.
 But thus (as I suppose) they ought to be rebu-
 ked, onelys all peryalye taken away. then in-
 ge this both is, phylosophy, and pphysyke, as in
 one country that both theyr duetyes is to be
 studious in those which be honest thynges so
 lowpunge both that thyng. whiche in dysputa-
 cion is profitable, and also necessary to the vse
 of lyfe. Mosehyon. Let Glaucus passe Xeusip-
 pus, whom pryde causeth to apere well lerned,
 hauynge no nede of phylosophye: but I praye
 you for to reherse all the dysputacyon, & fyrste
 of all tell vs yf it please you what they were,
 whiche you saye, Glaucus dyd so sore taunte,
 though you spake them not in good sadnes.

Of all the partes of the body, and
 howe to ordre theym.

The.ii. Chapter.

Xeusippus.

That same our frunde sayde, that
 he dyd here one which sayd that
 it was a great helpe to the preser-
 uacyon of good healtbe, to haue
 alwaye his handes warme, and
 that by no meanes he suffre theym to be colde.
 Also

Also that an ague or fether, causeth colder parts
of the body customably to be colder, whē he
cōstrayneth heate al to flee inwardly. A gayne
yf those thyng, whiche be outwardes, & stretch
to the highest partes, do byng a disperse matter
throughe all the body, that then it is holsome.
Moreover yf we labour with our handes, that
then by the moeyon of that parte, heate is wyl
lyngly moued to be in all the partes of our bo
dy, but yf we do no suche thyng, then we must
pūshyde & no colde take the vpper partes, and
this was one of the matters which he was dis
pleased with. The other except I be deceyued
was of meates to be mynystrid to a pacyent.
He doth cōmaunde that the pacyent shall take
and take his meate longe or he be take, by cause
we beinge in healtly way accustome our selues
therwith, lest that whē the syknes is come we
shulde abhorre and cast our mynde agaynst it,
as chyl dren do, but let it be customably gyuen
by lytle & lytle, lest that whā the syt taketh vs
we be grieved with meates, as we be with me
dycynes, and lest that we may scarcely bere it,
whē we must needs take some meates that be
fod and vnfanery, wherfore sometyme it is not
to be refused to take meates with vnwasshyd
hendes, neyther to drynke water, neyther to
drynke

5
drynke warme drynke in sōmer. But lette these
sophistycall crakes passe, as to abstayne from
suche thynges, whiche appere to be done vnder a
pretence of temperaunce. And let vs so vse oure
stomacke by lytell and lytell, that without grese
it maye gyue place to that whiche is prosytable,
and lette vs put out of our mynde the superstiti-
ous and scrupelous care of suche thynges in our
dyseses, lest that we repente with theym that
fall from great and merye pleasures, into a base
and fylthy state of luyngge, wherof this was
excellently spoken, chose the best state of lyfe.

Of contynuall exercise, and ble of
the body. The. iij. Chapter.



Ve shall cause that to be pleasaunt,
whiche in all thynges that a man
doth is moste prosytable, but spe-
cially in those thynges, whiche per-
tayne to the preservation of the body, and state
of lyfe: practisyngge the thynges whiche be most
wholsome: thou shalte cause them to be frendly,
famyliare, and whomye to thy nature, and to
remembre those thynges, whiche many both suste-
yne and do in theyr dyseses: howe heuenly they
were, and scarselye can suffre, eyther warme wa-

Also that an ague or fether, causeth colder parts
of the body customably to be colder, whē he
restayneth heate al to flee inwardly. A gayne
of these thyng, whiche be outward, & stretch
to the highest partes, do bring a disperse matter
throughe all the body, that ther is holsome.
Moreover yf we labour with oile handes, that
then by the moeyon of that parte, state is wyl
lyngly moued to be in all the partes of our bo
dy, but yf we do no suche thyng, then we must
p. 147. be & no colder take the vpper partes, and
this was one of the matters whiche he was dis
pleased with. The oither except I be deceyued
was of meates to be mynystrid to a pacyent.
He doth commaunde that the pacyent shall take
and take his meate longe or he be take, by cause
we beinge in healtly way accustom our selues
therwith, lest that whē the syknes is come we
shulde abhorre and cast our mynde agaynst it,
as chylidren do, but see it be customably gyuen
by litle & litle, lest that whā the syk taketh he
be begreued with meates, as we be with me
dycynes, and lest that we may scarsely bere it,
whē we must needs take some meates that be
fod and vnfanery, wherfore sometyme it is not
to be refused to take meates with vnwastful
sentes, rather to drynke water, than ther to
drynke

5
drynke warme drynke in sōmer. But lette these
sophistycall crakes passe, as to abstayne from
suche thynges, whiche appere to be done vnder a
pretence of temperaunce. And let vs so vse our
stomacke by lytell and lytell, that without grese
it maye gyue place to that whiche is profytable,
and lette vs put out of our mynde the superflui-
ous and scrupulous care of suche thynges in our
dyseses, lest that we repente with theym that
fall from great and merye pleasures, into a base
and fylthy state of lynyng, wherof this was
excellently spoken, chose the best state of lyfe.

Of contynuall exercyse, and ble of
the body. The.iiij. Chapter.



He shall cause that to be pleasaunt,
whiche in all thynges that a man
doth is moſte profytable, but ſpe-
cially in thoſe thynges, whiche per-
tayne to the preſeruacion of the body, and ſtate
of lyfe: practiſynge the thynges whiche be moſt
wholſome: thou ſhalte cauſe them to be frendly,
familyare, and whomye to thy nature, and to
remembre thoſe thynges, whiche many both ſuf-
fre and do in theyr dyſeaſes: howe heuently they
bere, and ſcarſelye can ſuffre, eyther warme wa-

Di.

ter,

ter, suppyng, or biede, to be mynyfired to them,
not onely supposynge those thynges to be un-
pleasaunt and not sauerye, but compelleth them
to hate and abhorre the gyuers therof. Further,
more euyn bathes haue kyllled many, when that
in the begynnynge of theyr diseases: they myght
neyther coude beare any meates, excepte they
were wasshed. And of this condycyon was Ti-
tus the emperoure: as his Whysseyans do tell,
whiche were with hym in his syknes, and here-
of he dyd reproue that which was spoken. That
sklender and leane bodyes be euer moste health-
full, wherfore who soeuer wyl make any great
feast, eyther prepareth for his frendes any ban-
ket, eyther els shall be feasted at a great mannes
table aboue all other lette hym beware of surfet-
tyng, drunkenesse, and ouer moche eatynge.
And let them so note the common trade in quas-
synge, whiche they maye not without dysbone-
sty refuse in suche company, that before they be-
ynge in theyr sobrienesse, preserue theyr bodyes
in propo:cyonate quyetnes, euen vpon no lesse
leopardy then to kepe your selues from tempest
of wyndes, and danger of waters. But in so
moche as it is harde in suche companye, and at
such feastes, to obserue a meane, and kepe a mā
in his accustomed temperaūc: onles you shulde
be

be onerous and greuous to theym therfore, for
 feare lest you heape surfet vpon surfet, and ex-
 cesse vpon excesse (as is spokē in the prouerbe)
 that fyre is put to fyre. Loke you dylgentlye
 not the merye consayte of Phylippus. Whiche
 desyred a man, whom he founde walkynge with
 smale company to his supper, and when that he
 perceyued that he brought more gestic with hym
 then there was byttels to suffyse / he was some-
 what troubled. But Phylippus perceyuinge the
 multytude, sende one pryuslye to euerye one of
 them, warnynge them to leane a place for ban-
 ketyngge dysshes. And they supposynge some
 dayntyes to come, abstayned from the dysshes
 that was set before them. And so it came to passe
 that there was to suffyse them all. Nowe by this
 reason it is conuenient that we do both obserue
 oure selues from suche excessyue bankettes in
 lokynge for dayntyes, and keepynge a place for
 quassynge, and also to bynge an hungrye sto-
 macke vnto euery such feast. But in case that af-
 ter any feast when we be suffysed, that necessarye
 te cōstrayneth vs in the company of great men,
 eyther by straügers, fresshely approchyng, that
 verrye shame compelleth vs to kepe theym com-
 panye, and styll to drynke with fresshen men that
 maye beare it, there let vs arme oure selues, and

B.ii.

put

put awaye shamfastnes so daungerous to men;
and agaynst vycyous abasement, remembre
this sayenge of Creon in the Tragedye. My
frende I thynke it more conueniente, to be vni
gentle, and apere thy ennemyc, for feare hereaf
ter I shulde repent then in suche case to shewe
humanyte. Moreover, for feare thou shuldest
breake companye and be accoumpted a nygarde
to caste thy selfe in to a dyscase of the sydes, or
raynes, is a mad mannes parte, but they whiche
haue grace to kepe them, do knowe howe to be
conuersaunt amongst men without any shame
or keepynge excusse, for yf thou gently and ho
nestly refuse, thy excuse is as acceptable, as shul
de be thy quassyng. Then yf any man shulde
gyue the some daynty morsell, wherof he hym
selfe doeth take no parte, but through abstynen
ce in the banquet, at the table moueth merye Jes
tes or by hym selfe doeth tell some mery tale, he
vnto all men shall appeare more acceptable, then
with company to be drynke, and declare hym selfe
a locher, In such case I coulde reherse amon
gest the auyncentes Alexander, whiche after
great quassyng with Medius agayne prouokyn
ge hym to excusse, was ashamed to withdraue
hym so from drynkynge of swete wyne, wher
fore he sedaynly dyed. I coulde also amongst
men

men of our tyme remembre Rhiglus whiche bey-
ynge for the moſte parte in perfecte healeth, at the
deſyre of Titus the Emperour in a moynynge,
went to waſſhe hym in the whothouſe, and there
beynge bothe waſſhed togyther, whiche after he
had ones dronke, was taken with the paſſye and
ſodaynely dyed, theſe thynges dyd Glaucus in
ſporte dyd obiecte vnto vs, as certayne rules to
learne by. But as for all other thynges, eyther
of our declaracyon he had no luſt to here, ney-
ther dyd he dilygently waye euerye thyng that
was there ſpoken.

What dyet ought to be bleſed
The.iiii. Chaptyer.



As to our pouſe Socrates
the fyrſte of all, doeth counſeyll
vs to beware of thoſe meates /
which wyll not moue vs to eate
of them when we be a hungered
And to aſtayne from thoſe drynkes, whiche
we haue no luſt vnto when we be a thurſte. yea,
and he dyd not nor ſymply forbydde theſe thyng-
ges. But he declared howe we myghte well uſe
them, and howe we ſhulde applye the vſe of theſe
thynges to our pleaſure, or neceſſyte. For what

B. liii.

ſoener

soeuer is pleasaunt vnto nature, tyll it be chaun-
ged in to the substaunce of the thyng whiche it
noyssheth, it is conuenient for it. And it is con-
uenient for them whiche haue houngrý stomacs
kes rather to take those whiche be necessary, then
thynges that be pleasaunt. It is also daungerous
to kepe a reue supper after a cōmon feast, for as
daunsynge and ronnyng to Socrates were vn-
pleasaunt/so he that is vsed to banquet after sup-
per without it wyll be offended. But he that suf-
ficiently hath satysfied nature, and well fedde
hym selfe, pryncypallye oughte to beware, that
he be not ouer gredy after suche excesse. But in
this case, folyshe desyre and ambycyon, oughte
as well to be auoyded, as luste and ingorgyta-
cyon/for suche folyshe fantasies do ofte moue a
man to eate when he is not hōūgry, and to drynke
when he is not thursty, for they moue a man
to vnnaturall and ouer costlye ymagynacions/
as who shulde saye, it were a dystaynyng of a
ryche mannes name, to be withoute costlye and
straunge meates/as Moscherones of ptaie, the
daynties of Bania, or Snowe in Egypte, for
oftentymes such thinges do so alure a man that
he shalbe euen adpet and set vpon straunge mea-
tes broughte so farre in to vayne glorie, that a
man shal strayne his body to be accustomed with
these

these meates, where as to ponde honestye, thou
 haste noo hede to preache thy Fortune to other,
 therin to iuge the happy because thou dost chauce
 vpon suche dayntyes, as be straunge and to o-
 ther unknowen. In lyke maner many noble mē
 be affected agaynst theyr wyues, though they
 be fayre and good gentle women, yet sleppynge
 with them, theyr husblandes with theyr beautie
 be nothyng moued, but in case they chauce of
 a common whore as Phiere or Lais was wher
 they must paye money, euen wantonnes wyl
 cause them to stete vp and prouoke lust, though
 they be syke and slowe to the game, and all for
 vayne glozpe, wherof it came to passe y Phiere
 wayynge olde, sayd I haue bought moche fylth
 and all for vayne glozpe. It wolde be a great
 and meruaylous thyng, yf that nature shalde
 haue plasures that it requirerh to the bodye
 yf it shulde haue his request, notwithstanding
 dyng that this contynuall laboures be far
 distant & fyght agaynst it, so that they
 be able to minister scarcely necessities
 eyther as Plato doth saye, yf they
 shulde be obedyent to his intyse-
 ment and vrgent desyre, that
 hardely we shulde escape
 many daungers.

¶ Howe

Howe that lustes be euyl.
The. v. Chapiter.



Shoulde we berelype the euyl
desyres whiche crepe from
the mynde, in to the bodye
and cause it to folowe and
seme his affectyons, in no
wyse can be auoyded, but
that with so and vayne plea
sures, they shall leane in oure bodyes moste grei
uous and deadlye daungers. It is not in the de
syre of the mynde, that the bodye is styred vnto
lust, for it is contrary to nature that lust shulde
sprynge from the mynde. Euen as the motion
of tynklynge do styre vp a laughynge: whiche is
neither naturall, pleasaunte nor ampyable, but
euen greuous to the stomacke, and as it were a
crampe, euen lyke wyse do all suche pleasures,
cause the bodye to be troubled, & to dissent from
the mynde, and the lustes be bothe folysshe and
troublous and clene contrarye to nature. Ther
fore as ofte as any dayntyng or goygious fare is
sette before vs, it is a great prayse to abstayne,
than to taste therof: remembrynge the sayenge
of Symonides, sayenge that he dyd neuer re
pent to kepe scyence, but ofte he was soye that
thus

thus ordereth hym selfe shall neuer fele greife of
 superfluyte. And after that yf thou haue no spa
 ce to walke, yet there shalbe no daunger, for na
 ture herein hath ouercome all other, as it is not
 conuenient in a shyp, or cōmon tauerne to cō
 maunde scylence, oneles you shuld be mocked,
 euen so it is no shame at the table to moue dis
 putacion, but it is shame to be astrayde of Wa
 rryners to mocke the Tapsters or Hostelers, to
 be a gamster or maker of frayes. But to teache
 or dispute, to be exercysed in disputation, to
 call to remēbrance, by honest thynges. Ther
 fore Socrates dyd saye that a daunser had nede
 of a wyde howse. But to hym that wolde be ex
 cercysed eyther in syngynge or disputynge, eue
 ry place, bothe syttyng and standynge is mete
 for hym. Prouyded allwaye that we gyue not
 place to ryot, to lechery, or ouer moche labour
 therwith to make vs hourse. After disputation
 to wasshe in the whothowse is more ambitious
 and wanton then wholsome for the euyl affecti
 on and hardnes, with wasshyng causeth to
 be in the vtter partes of the body, doeth engend
 der more syckenes in the inward partes in stop
 pyng the poores, and thyc kyng the humours,
 with stoppeth the vapoures, that alwaye wolde
 be loose and breath outwarde at large, it is ne

cessarye for them that loue colde bathes, to pro-
uide alwaye lest they fall in the daunger before
spoke of, & beware of ouermuch, lest yf he passe
his bondes he after repent. Notwithstandynge
there is moche ease in warme bathes, for they
take not the strength so soze away, as they help
to conserue health, so that there be used those
thynges whiche be mete & frendly to digestion,
it doth also digest, and disperse suche thynges
as otherwysse can not be dysgested, onesles they
be rawe, and in the vpper parte of the stomacke
restresseth the membres, and causeth aggylte.
But when thou felest nature to be in pfect state
it is more wholsome to anoynte the with some
swete oyle agayne the fyre, then to vse any ba-
thes, for this oymntment doth dysperse naturall
heate through thy body. Agaynst the sonne vse
neither more nor lesse, but vse this in what tem-
per soeuer the wether be, hether to we haue suf-
ficiently entreated of exercyse. But now we
do approche vnto the moderate state of eatinge
and drynkyng. Yf they profet whiche be before
wryten, we shall adioyne vnto them, and make
easy those thynges whiche pertayne to the par-
fytte state of lynyng. Though it be as harde to
rule thy bely, as a mad man oute of bondes, ey-
ther to styrre with the stomacke whiche lacketh
cares,

meates, as Lato dothe counseyll, we muste take hede that with moderate fedynge, we cause our bely to be lyght and satysfied. And this may be brought to passe yf we sobriely do taste of suche meates, as be full of noysshemente, as fleshe, chese, dyled fygges, and rosted egges.

Of eatynge and drynkyng.
The.vi.Chapptre.



Do to forbere this is harde we more largely taste thinges that be subtyll and lyght, as be many herbes, and dyuerse byrdes, and those fyfshes whiche be not fat. These maye so be taken and made so pleasaunt that they shall not hurte. But aboue other beware of rawenesse, that cometh of fleshe, for it wyl not onely hurte vs presently, but the daunger therof wyl longe remayne in oure bodyes, it were an excellent thyng yf we coulde so temper oure bodyes, that they shulde not lust after fleshe. There be many countrees, that plentyfully do mynister not onely comon meates, but also many daynties, & great pleasure, yea, some be so fertile, that they growe without labour. Some contrary is so mypte, that it dothe sea;
L.ii. son

son and make pleasaunt all maner of thynges.
But now we seynge we haue broughte it to this
passe, that thynges vnnaturall be made almost
naturall, it is vncomelely that we lyke Lyons or
Wolues shulde greedely couet fleshe meate to
fulfyll our appetyte withall, but euen as a foun-
dacion to teache them. And all other meates cō-
ueniently to vse more largely, as thynges mo-
re apte, and agreynge to nature of the body, &
lesse do hurte our reason and wyt, bycause they
come and growe of a more subtyll and puroure
mater. Concernynge moystures, is not mete to
drynke mylke vsuallye, but moderatly to vse it
for a meate for it engēdereth diseases, of wyne
we wyll so speke as Euripides spoke of women
I pray god I may haue plenty, but that I may
vse it moderatly, and that when I haue nede
that I do not want it, for wyne and other dryn-
kes be the most profytable medycynes and plea-
saunt repaste, nothyng hurtfull moderatly tak-
ken, & somtyme it is better to drynke cleane wy-
ne then to delaye it with water. If water be not
mynged but dronke alone it causeth other dryn-
kes to be more daungerous. It is therfore cōue-
nyent, that every day we vse to put one or two
glasses of water in to our wyne, both to delaye
the fume of the wyne, & make our bodyes lyght

ter; & also in case nede shulde constrayne vs that
by this vse without daunger we maye leane to
drynke water. There be many, that when they
haue moste nede to drynke water, they moste of
all drynke wyne, for many suppose moste coue-
nyent to drynke wyne, after great heate of the
sonne, eyther in great colde, after great labour,
& moche stodye, & great weynes. euen as who
shuld say that nature requyred such thynge to re-
fresshe the body after labour. But nature doth
aske no suche comforte, yf ye call delicates a h. l
pe. It requyreth a refresshyng meane betwene
lust and labour. wherfore in such case we ought
to demynyshe our fedyng, & cleue to abstayne
from wyne, eyther to delay hym with very moch
water, bycause wyne is of so myghty & swyfte
strength, it sore troubleth a diseased body, and
causeth syckenes to be feruent & sharpe, where
as we had more nede of a swagynge and delay,
wherof water is a great cause, for somtyme
when we be athurst, eyther when we be wery
with labour, yf we drynke warme water, we
shal quykely fele it to moue a lax, bycause the
moystnes of water is lyghte, and maketh not
costyue, where as wyne hath a great vehemence
and vnpleasaunte strength vnto diseases that
growe in vs. But bycause that ther be some that

say that penury or scarcenes doth engendre dy-
nes and unholsomenes, & thynke a harde thyn-
ge to syt without his dyner, in case he be taken
with an ague is it good for hym to drynke wa-
ter or the fyr take hym. But many tymes we do
wycked sacryfices vnto Bacchus so called, by
cause at that tyme it was not lawfull to drynke
wyne, it is a wholsome thyng, yf we so refray-
ne our appetite that we care not for wyne. But
Winos dyd take mynstrelles from feastes and
the crowne from mourners, yet we knowe that
neyther instrumēt nor the crowne of mourners
to be hurtfull. But wyne is suche a thyng that
there is noo bodye so stronge, but when he is
chauffed, yf he drynke wyne he shall be hurte.
They say that the Lydyanes in tyme of dertthe
thus passe the tyme that they eate but euery o-
ther daye, & the rest oft tyme they passe forth in
play, it is mete for a scoler sōtyme when he shall
de suppe gorgeously to drawe some ppycture or
take hym to his booke, or playe vpon his lute, &
fyght with his bely, he ought to take suche care
for his dyner, that lyke vnto the greedy Harpia
he set his mynde to his booke, a Scythian in his
banket wyll somtyme take his bowe, and after
his ioyntes be stretched, he wyl begyn to synge
to kepe hym from dronkenness, the Bakes lest
they

they shalbe laught at, take ouer moche study
at theyr booke and kepte but lytle pastyme. Te
rence in Menandre byngeth in the yonge men
whom the Bawde went about to begyle, when
he brought in the bewtifull & gorgeous whores
they turned awaye theyr eyes and eate of theyr
Jonkets, and durst not loke vpon them. They
whiche be desyrous of learnynge, haue honest
pastymes ynough to call theyr myndes from
suche wantonnes. Physicions do also counseyll
that betwixte supper and bedde, is wholsome
to pause a good space. And beware that thou
dost not ouercharge thy body with meates for
hurtynge thy spirites both whot and rawe, that
thy stomacke may not disgest. After meate pau
se or thou go to study, but not with ouer moche
runnyng or sportynge, but with gentle exer
cyses, as softly walkyng or lyghte daunsyng.

Neither after meate trouble not moche thy
mynde, with any labour or disputacion
whiche wyl turne the to trouble,
yet there be many naturall
questyons whiche be
laudable.

Remedyes and howe to boyde
dyleases. The. vii. Chapytte.

There



Here be also many questions pett
tarynge to good maners wher
in be thynges to be noted, ponde
red & wayed which Homere doth
call menoirs that is to saye lyke
vnto lynes, drawe the mynde fro
all contencion and malice. The rehersynge of
Hystories and Doctes is pleasaunt. There be
many tales and fables without dishonour, and
it is then better to talke of instrumentes then to
here them, it is good so longe thus to pastyme
that a man feale of his meates apte digestion.
Aristotle is in this oppynyon walkynge after
meate engendereth heate, but yf a man slepe it
dryneth it awaye. Some saye that reste doeth
helpe digestion & with exerceyse it is troubled.
Nowe some folowe Aristotle and after meales
they walke, some be lytell pleased with this sen
tence and they do rest, but to kepe a meane is
best, after meates to abstayne not troublynge
the mynde, neyther to be vtterly ydle, but as it
is sayde gentelly to moue your spirites, & kepe
them freshe eyther in talking, or hearyng some
pleasaunt thyng, that shall neyther hurte, nor
greue thy stomacke. To take purgacyon to vo
myte or be laxatyue, without great cause is ve
ry daungerous. To do as the comon sorte doth
eyther

eyther to fylle thy bely that thou mayste be purged, or to empty it, that thou mayst be fylled by bothe agaynst nature, to be ouer emptye is as paynfull as to be ouer full, let vs with all diligence auoyde ouer moche, as a thyng that taketh lust from vs, let vs also auoyde ouer much scarcitiz as a thyng that wyll not suffice vs to vse our appetyte, it is not vncomly to call these both euylke, for they trouble the body, vome they bryngeth this euill, it ingendereth and kepeth insacyate desyre and lyke a flode vpolently constraineth vs to eate, couetyng excesse and not moderate eatyng, and by inflammation and boylunge vp of botches causeth vs to vse playsters and medycines, suche pleasure vnsanery lustes do brynge, that the fruytyon therof is not without great payne. They stretch out and moue the poores and the spirites, and leue such fylth as naturall purgynge of the bely requireth not. But they so rebownde in a mannes body as a Shyp which is ouer laden, & must nedes be dyscharged or synke to the botom, clysters whiche mollyfy the matter in the nether parte of the bely do leue more corrupcion in the partes where they be put then they purge, eyn as a man that louyth not his neyghbours, but putteth in to his towne many straungers, some vse suche

D.i.

madis

madnes and course gere for purgacions, & they
ouercome nature & had nede to be purged them
selues. Therefore it is holsome to moderate such
a body with a good state of lyuynge, and teache
hym howe to vse hym both full and emptye, yf
sotyme it be necessary to renue the state of your
bodye, then some easy waye prouoke a naturall
vometyng, for as a rotten ragge wasshen in ashes,
or sope wyll breake when it is rynsed in water,
euyng so a bodye constrained with medycyne,
doth more hurte and corrupte vs. Moreover yf
we be costlye, no better remedy then to vse tho:
se meates that easily do mollyfy, and gently dys
solue, with whiche to be accustomed, & vse shall
not be greuous, but yf this wyll not helpe then
many dayes drynke water, and abstayne from
meate, and rather receyue a clyster, then a pur
gacion, for it corrupteth the bodye, yet the com
mon sorte be as desyrous of this, as women be
to vse charmes, and popsones to kyll theyr chyl
dren bycause they couet sore a man. But to let
this passe. There be some & chuse certayne statys
and be so addict to abstynence of certayne dayes
that when they haue no nede, yet wyll they tea
che nature to vse lesse eatyng, and by such a vse
cause abstynence from meates, to be necessary,
where they wolde do moche good taken in seas
son,

son, it is moch better to make no such dyfferēce
of dayes, but at lyberty to put thy body to such
restraynte, when thou doste fele no contagyon
or suspicion of syckenes, and so dyspose all the
state of thy lyfe, that thou mayste be prepared,
that easly thou mayste folowe a chaunge of ly-
uynge then to be subiect therto, for this is ney-
ther who'some nor easpe, neyther is it honestye
or any mans propertie, but the condycyon of a
• Dstryche and lyfe of a soole. But it is a wyse
mans parte to repare healtsh. There is no dys-
ference betwene such a felowe that so wyll cure
his eyes, that he shall neuer se, and he that so
wyll temper his voyce, that he shall neuer speke,
and hym that becometh that without suche abste-
nence, he can not conserue his healtsh for all his
pynched lyuynge, he is nethynge more apte to
practyse any seate of honestye. Therefore this
foolysshenes is not to be praysed, which loseth
the thyng that healtsh is desyred for. Neyther
is this true that they better lyue whiche vs: this
fashyon. For Xenocrates lyued no better then
Phocyon, neyther Theophrastus then Deme-
trius, neyther dyd it profet to the gouernaunce
of good healtsh that the Epicure from ambicion
and mynstacyon of all thynges, but the state
of healtsh is gouerned by another meanes to

remembre that through al the lyfe there is place
for sykenes, and place for health.

The temperaunce of them whiche
che rule. The. viij. Chapptre.



Of platos lesson is cōuenient
for them whiche be occuppyed a;
bout cōmon welthes, take hede
that in honest thyng; you take
not ouer moche reste. But this
counsell do I gyue to them whiche haue cōmon
wealthes, in gouernaunce, that they be well oc-
cuppyed in those thynges that be necessarye and
honest, and not trouble theyr bodyes with base
thynges and baren, for many cast them selues
in to dyseases, medlynge with euerie matter,
with watchynge, and rydynge, and runnyng
vp and downe, when it cometh to small profet
that they go aboute, to be enuyous and hurtful
and laye wayte for his neyghbour, desyreus of
ambpcyon and daynglorie. But the sayenge of
Democritus agreeth well to theym, ys the fleshe
cause the mynde to be occuppyed in the lawe,
he can not anoyde the daunger of corrupcyon
with rewardes. For as ofte as the mynde is gy-
uen to affeccions, he giveth no place to the care
for

for theyr Bodyes, nor passe of any thyng, not
regardynge theyr Body to be wasted, but so ad-
dict to theyr study, as mortall were imortall, or
earth shulde get the victory of heauen, eyn as
the Oxe whē the Camell wolde not helpe hym,
a ytell after dyd saye thou shalt bere both me &
my Burden, which came to passe when the Oxe
was slayne. The same thyng doth happen vnto
hym that wyl not suffer his body to haue some
refressynge, but within shorte space after he is
cast in to an age we or Bedeake, & then is cōpely
led to leue of his study with gret dyscase. These
fore Plato dyd gyue vs good counsell, that we
shuld not exercise our body without consent of
the mynde, neyther the mynde without consent
of the body but eyn as it were. ii. ioyned in ma-
ryage, the one to helpe the other, and let this be
theyr dilygēt care to conserue that noble & most
excellent state of perfet health, alway remēbrin-
ge that nothyng can more excellently be minis-
tered to the body, then that which y mynde doth
mynyster, let there be no interrupcion or let
eyther vnto the knowledge of vertue,
eyther to the vse of well doynge,
or sayenge.

C A T H O L I C.

D.iii.

There

There foloweth Electuaries
to auoyde colour.

Row wyll I write of them & auoyde colour, a fyrst of & electuary called **Dia**prunis, it is called so because it stādeth most by Prunes, & it voydeth colour fro & stomacke, & fro the lyuer. Electuary of & iuce of Roses & is properly agaynst the hōte growte & purgeth the reed colour. And it is good for sykenes in the ioyntes of colour. Also for them that be ryght sycke in the feuer tercyan.

Howe thou shall knowe to gyue the
quante of Medycynes.

Medycynes before that they be compoun
ded togyther they be dyuers in the ma
kyng, as some of more, and some of lesse, as of
Scamony & of other veymy moystynges and
vpolent, as Turbty, Eiebre, Agryt, Euforbie,
Lolo, Bloer, and of all other lyke these, so that
the taking of Trapigra shalbe.iii.drammes. The
weyght of a dramme is two pens halfepeny.

Teraphinti but two drammes for & is more cō
pounded with venymous medycines & vpolent;
thā Trapigra, therefore & les shalbe takē therof.

Also of Benedictamaye be.iii.drammes.

Also of Blanca.iii.drammes.

Also of Pilularum Archiarum shulde be tak
ken.

14
Ken.iii.drammes.

¶ Also of Pilule Aure.iii.drammes.

¶ Also of Pilularum de Euforbie.iii.drāmes.

¶ Also of Pilularum fetidum and of Stoma-
tecum laxatiuum.ii.drammes.

¶ Also of Electuarium dulce.ii.drammes.

¶ Also of Theodoricon a nā cardiū.iii.drāmes

¶ Now I haue shewed you of þe gyuing of qua-
ntyte of medycynes, & the dyuersyte of the howe
they auoyde superfluyte of flume or colour.

¶ Here begynneth the quantyte
to auoyde Melancoly.

As it is sayde of Teraphyny, so we shall
saye of Diacene, and the grynge of the
quantyte shalbe an ounce. Hoc auicena. Also of
Trisera saracenica, þe receite of it is.iiii.drāmes

¶ Also of Theodoricon eupisticon.ii.drāmes.

¶ Also the receyte of Jeralododiō.ii.drāmes.

¶ Also of Eaterica imperiale one dramme.

¶ Nowe it shalbe sayde of quan-
tytes of Medycynes.

To auoyde Coloure as of Diaprunis.ii.
drammes.

¶ Also þe receyte of succa Rosarū be.iii.drāmes.

¶ These be þe most gyuing of medicines cōpounded.

¶ Nowe the medycynes that wyll
auoyde colde humours.

Medy:

Medycynes that auoyde colde humours of the brest, and of his membres, and vayne, the fyrste is Pallinum that muste be sharped with .iii. drames of Agryll, repressed with a dramme of the iuce of Lycorise.

T Medycynes that shuld purge colde humours of the stomacke, & of the lyuer, shuld be sharped with .ii. drames of Turbyt, and repressed with a drame of the pouder of Deper, or with Mirabolanus Indis lebul, as they quantytes be sayd before or with Esule ope as is sayd before.

T Howe hote humours shulde be purged and sharped.

Rowe hote humours shuld be purged & sharped with Mirabolanus Citrempo, or with Rubarba, or with Cassia fistula asania or with Tamaridis or Scamion, and there be any diopsy of olde tyme fastyned on the lyuer, the Medycyne maye not be sharped with Scamion, for that wolde take of the skyn of the lyuer, therfore take Esula, or Rubarba, and do to the medycynes as is before wytten.

Imprynted by me
Robert Wyer.

Cum privilegio regali.
ad imprimendum solum.

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II
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